

**CROSS CULTURAL UNDERSTANDING AMONG THAI STUDENTS AT  
IAIN PALANGKA RAYA**



**BY  
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**STATE ISLAMIC INSTITUTE OF PALANGKA RAYA  
2017 M / 1439 H**

**CROSS CULTURAL UNDERSTANDING AMONG THAI STUDENTS AT  
IAIN PALANGKA RAYA**

**THESIS**

Presented to  
State Islamic Institute of Palangka Raya  
In partial fulfillment of the requirements  
For the degree of *Sarjana* in English Language Education



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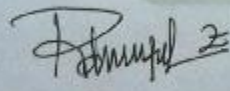
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## **MOTTO AND DEDICATION**

*GIVE THE BEST AND DO THE BEST BECAUSE OF ALLAH SWT*

“LUTANI”



This thesis is dedicated to :

My Beloved Father Sugianto

My Beloved Mother Nuriah

Mr.Abdul Qodir and Family

My Beloved Families

My Brothers and My Sisters

All My Beloved Friends

Thanks kindly For your help and  
pray for me



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Yours Faithfully



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## ABSTRACT

Sukirman. 2017. *Cross cultural understanding among Thai students at IAIN Palangka Raya*. Thesis, Department of Language Education, Faculty of Teacher Training and Education, State Islamic Institute of Palangka Raya. Advisors: (I) Dr. Imam Qalyubi, S.S., M.Hum., (II) Aris Sugianto, M.Pd.

**Key words:** Cross Cultural Understanding, Communication

The communication is an exchanging information process from communicator to receiver. The process could be done by using symbols which have deep meaning and being able to be understood by both of communicators and receivers. The communication are going to be effective if there appears good interpersonal communication among communicators to receivers as the result of good communication building. The principle purpose of the study was to investigate some problems as follows: (1) How are the communication problems faced by Thai students living at Ma'had Al-Jami'ah IAIN Palangka Raya ? (2) How are the strategies of facing those problems? Because of that, the purpose of this study were (a) To analyze the communication problems faced by Thai students studying language at Ma'had Al-Jami'ah IAIN Palangka Raya (b) To analyze how are the strategies used by Thai students to face those problems.

In this study, the researcher used qualitative approach and applied case study as the design of the study to answer the research problems. The subjects of the study were nine Thai students of IAIN Palangka Raya. Observation and interview were used to collect the data. Data collection, data reduction, data display and conclusion were applied to analyze the data of the study.

The main research finding of the study of the communication problems faced by Thai students living at Ma'had Al-Jami'ah IAIN Palangka Raya were language communication, perception, dress code, norma and value. The strategies of facing those problems, Thai students did some approaches such as following Bahasa Indonesia Course, asking their local students, and being open and tolerant to the new environment.

## ABSTRAK

Sukirman. 2017. *Pemahaman silang budaya antara mahasiswa Thailand di IAIN Palangka Raya*. Skripsi, Jurusan Pendidikan Bahasa, Fakultas Tarbiyah dan Ilmu Keguruan, Institut Agama Islam Negeri Palangka Raya. Pembimbing: (I) Dr. Imam Qalyubi, S.S., M.Hum., (II) Aris Sugianto, M.Pd.

**Key words:** Pemahaman silang budaya, Komunikasi

Komunikasi adalah sebuah process pertukaran informasi dari pembicara kepada penerima. Proses itu dapat dilakukan dengan menggunakan simbol-simbol yang mempunyai makna yang dalam dan dapat dipahami oleh keduanya baik pembicara maupun penerima. Komunikasi itu akan menjadi efektif jika terbangunnya komunikasi interpersonal yang baik antara dua belah pihak yang terlibat dalam komunikasi itu. Tujuan dasar dari penelitian ini adalah untuk menyelidiki beberapa masalah seperti: (1) Bagaimanakah masalah komunikasi yang dihadapi mahasiswa Thailand yang tinggal di Ma'had Al-Jami'ah IAIN Palangka Raya ? (2) Bagaimanakah strategi dalam menghadapi masalah komunikasi itu? Oleh karena itu, tujuan dari penelitian ini adalah (a) untuk menganalisa masalah komunikasi yang dihadapi oleh mahasiswa Thailand yang tinggal di Ma'had Al-Jami'ah IAIN Palangka Raya (b) Untuk menganalisa bagaimana strategy yang digunakan oleh Mahasiswa Thailand dalam menghadapi masalah komunikasi itu.

Pada penelitian ini, peneliti menggunakan pendekatan kualitatif dan menerapkan studi kasus sebagai desain dari penelitian ini untuk menjawab pertanyaan penelitian. Subjek dari penelitian ini adalah sembilan mahasiswa Thailand IAIN Palangka Raya. Observasi and interview digunakan untuk memperoleh data. Mengumpulkan data, menyeleksi data, memaparkan data dan menyimpulkan data dilakukan peneliti untuk analisa data penelitian.

Temuan penelitian dari masalah komunikasi yang dihadapi oleh mahasiswa Thailand yang tinggal di Ma'had Al-Jami'ah IAIN Palangka Raya meliputi masalah bahasa, persepsi, pakaian, norma dan nilai. Strategy dalam menghadapi masalah komunikasi itu, mahasiswa Thailand melakukan beberapa pendekatan seperti mengikuti pelatihan berbahasa Indonesia, bertanya kepada teman Indonesia, dan bersikap terbuka dan menghargai terhadap lingkungan baru.



## ACKNOWLEDGEMENTS

The researcher would like to express his sincere gratitude to Allah SWT for the blessing bestowed in his whole life particularly during the thesis writing which this thesis would not had come to its final form. *Sholawat* and *salam* always be bestowed to the last prophet Muhammad SAW having shown us the role of life to make our life true.

His appreciations are addressed to:

1. Dean of Faculty of Teacher Training and Education of the State Islamic Institute of Palangka Raya, Drs. Fahmi, M.Pd., for his invaluable assistance both in academic and administrative matters.
2. Vice Dean in Academic Affairs, Drs. Hj. Raudhatul Jennah, M.Pd., for her invaluable assistance both in academic and administrative matters.
3. Chair of Department of Language Education, Santi Erliana, M.Pd., for her invaluable assistance both in academic and administrative matters.
4. Chair of Study Program of English Education, M. Zaini Miftah, M.Pd., for his invaluable assistance both in academic and administrative matters.
5. His thesis advisors, Dr. Imam Qalyubi, S.S., M.Hum. and Aris Sugianto, M.Pd, for their generous advice, valuable guidance and elaborate correction during their busy time to the completion of his thesis.
6. Both the members of the board of examiners, for their corrections, comments and suggestions which are profitable to the accomplishing of this thesis.

7. All Thai students that helped the researcher sincerely in finishing this research because this study could not be completed without their contributions.
8. All lecturers of Study Program of English Education from whom he got in-dept knowledge of English and English teaching.
9. His classmates of Study Program of English Education, especially the 2013 period, for the support in sadness and happiness during the study in undergraduate program and for their spirits to accomplish the study.
10. His beloved parents for their moral support and endless prayer so that he is able to finish his study. May Allah SWT bless them all. Amin.

Palangka Raya, 08 November 2017  
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## **LIST OF ABBREVIATIONS**

Etc : Et Cetera

IAIN : Institut Agama Islam Negeri

## CHAPTER I

### INTRODUCTION

This chapter discussed about the background of the study, research problem, objective of the study, scope and limitation, significance of the study, and definition of key terms.

#### A. Background of Study

Indah (2014, p.2) the world has been moving forward to civilization advanced which called by globalization era. In this era, the connection among people becomes easier and extent. The people's good will to know and to learn on diversity of one country to others that excused for interaction among cultures. Human always develops their potency and ability by doing unlimited innovation and creation. This thing is done to fulfill their needs. The one of the needs is to learn other cultures and its languages as way to communicate with others. And, it should be done if they want to survive in this world with its unique sides.

Allah Swt said in al-Hujurat/49:13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ  
اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

“O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise (each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)”.

Word ( رَفُوا نَعَا ) taken from word ( عَرَفْتُ ) which means knowing and understanding. The more we learn the more we understand. It opens opportunity to giving benefit to each other. The verse emphasizes in knowing and understanding each other. Knowing and understanding are needed to live together in differences. In Islam, the one of effort in knowing can be done by visiting “*silah turrahim*” others. But sometime, some people do not want to know each other only because of some differences like skin, race, language, nation, etc. Whereas, the differences are made by Allah, so that there is no reason to not know others.

In other way, “people who live in a foreign country may face problems of adjustment. It is included an international students from the other countries. International students are not exempted from this process” (Mustaffa, 2013, p.279).

Cross cultural communication happens when there are meeting among different background cultures. These become the main challenge which should be solved by international students. These may come from the norm, lifestyle, belief, dress, food, language, and system. These things cannot be denied by them if they want to be successful in their study abroad. Being opened for any differences, and adapted-well with foreign culture can be done by international students in coping with the challenge of the study abroad.

According to Bochner who stated that “In addition to the many problems faced by first year International students in learning to adjust socially and culturally in Australia” (Bochner, 2003, p.4). Once again, if they want to be successful in their study, they need to have good communication, to keep good interaction and to get clear understanding about their new house. Of course, that is not something that can be finished at one time but it needs time and some processes.

“The sojourner must combine the common challenge faced by all students with the difficulties presented by cultural dissimilarity and separation” (Lakey, 1991, p.106). Consequently, it may cause some challenges for the international students themselves. They have to adapt with the new house’s culture. There will be cross cultural communication that may dare them. Now, IAIN has international students from Thailand. The researcher was going to say that language has strong relation with culture itself.

According to Si Pan (2010, p.44) stated that “language has closed relation with the culture itself”. We do not only learn the language being learnt but also where the language being learnt is used. These factors are important and needed by them to comprehend it. So that, it is very useful for us to identify and to minimize the effects difference circumstances as well. According to the discussion above, this study was focused on analysis the communication problems faced by Thai students living at Ma’had Al-Jami’ah IAIN Palangka Raya and its solutions.

## **B. Research Problems**

The following problems are intended in this study :

1. How are the communication problems faced by Thai students living at Ma'had Al-Jami'ah IAIN Palangka Raya ?
2. How are the strategies of facing those problems?

## **C. Objectives of the Study**

According to the research problems above, the followings objectives were addressed in this study:

1. To analyze the communication problems faced by Thai students studying language at Ma'had Al-Jami'ah IAIN Palangka Raya.
2. To analyze how are the strategies used by Thai students to face those problems.

## **D. Scope and Limitation**

This study was focused on analysis the communication problems faced by Thai students living at Ma'had Al-Jami'ah IAIN Palangka Raya including verbal and non-verbal communication. There were nine Thai students from sevent semester whom continued for their study at IAIN Palangka Raya, armed 2014 as the subjects in this study.

## **E. Significances of the Study**

1. Theoretically Significance

Theoretically, the goal of this study was hoped to be able to enrich and to strengthen the theories about cross cultural understanding and its solutions which

had been explained by the researchers in the previous studies from the result of this study.

## 2. Practically Significance

Practically, the purpose of this study hopefully would like to gain insight into the communication problems faced by Thai students living at Ma'had Al-Jami'ah IAIN Palangka Raya and also support the material about learning cross cultural understanding for students and lecturers in college, institute and university. This study hoped to be able to help us in understanding differences cultures among us.

## **F. Definition of Key Terms**

Some important terms were needed to define in order to avoid misunderstanding. The definition of the key terms which to be used in the study presented as the following :

1. Following to Omodona (2012, p.4) said that "culture as an integral part of every society and every society which has different culture, where people behave differently; speak different languages, beliefs, tradition and also perception". Culture is something that comes from habits which always repeated by people and has meanings itself.
2. Communication is the sharing information, the giving, and receiving of the message and the transfer of information from one or more people to one or more other people, (Gordon , 2009, p.13). Communication is an exchange of facts, ideas, opinion or emotions by two or more persons.



3. Verbal Communication Managing Mental Health matters (2007, p.1) “verbal messaging is communicated via the words that we use”. Verbal Communication is communication by spoken language.
4. Non-verbal Communication in line to Naliny Ambady (1998, p.1) “includes communication through any behavioral or expressive channel such as facial expression, body movement, vocal tone, and pitch”. In other words Non-verbal Communication is involves written communication that transmitted through sign language, finger spelling, Braille, or other similar alternatives to verbal language.
5. Thai student is student who comes from other country for studying in overseas such as Thai student who studying in Indonesia. “When speaking of International Students in general (at the institution and around U.S.) the term refers to any individual enrolled at an American college or university who is not originally from the United States” (Whitney, 2012, p.18).
6. Culturewise book (2015, p.10) stated that cross cultural understanding is more than conscious other culture is not similar with ours. The way to cross-cultural understanding is to learn to recognize individual differences and gain an appreciation, respect and knowledge of other cultures that are different from ours.

## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

In this chapter, the researcher discussed and reviewed some related literatures that consisted of explanations of related study, culture, communication, and coping with misunderstanding.

#### **A. Related Studies**

The researcher presented some previous studies that related to this study as follows: the first, the research which had been conducted by Passaporn Vichai in 2012. The study found that “Thai students faced various academic and socio-cultural difficulties as they adjusted to studying in abroad. In coping with the difficulties, students were more likely to seek help from their co-national friends rather than approach professors or student affairs staff”. This study tried to explore more academic, social, and cultural barriers and their way to cope with. The researcher realized that must had happened some difficulties for the Thai because they should face the Japan area with everything inside.

The second, the research had been done by Omodona Oluwakemi Oluwafunmilola in 2012. The study concluded that “international students were depressed while studying abroad due to cultural shock, language problem, weather and loneliness. To reduce the negative experience, the immigrants needed to be aware of culture shock, acculturation with local culture in new environment.” The researcher wanted to see how far the depression influenced

the physical and psychological the international students. And, how they can survive with the challenge when they are studying there.

The third, the research had been done by Whitney D. Supianoski in 2012. The study showed that “cross cultural interactions of international students occur often, and are often surprising to the individual. Cross cultural interactions affected students academically, socially and psychologically”. The study focused on how the interaction ran in multicultural situation. It was problem or not. The study had to prove that the interaction adaption had been for the international students.

The fourth, the study was conducted by Andrew Pelling in 2000. The study explored that the main contribution factors to culture shock were cultural differences and misunderstanding, the language and fear of contact, and societal differences. To reduce by talking with someone that can be trusted, Keep doing normally, and don't deprive food. This study also wanted to see what kinds of factors that supports for the culture shock which experienced by the international students studying in Canada and how they adapted with.

The fifth, the study was done by Fajar Ramadhan in 2013. The study explained that “the symptoms of culture shock always felt by the participants were homesickness, missing much things from each home country (home town). Knowing and understanding symptoms in culture shock was one of an appropriate solution that offered by the participants”.

Comparing with the studies above, this study had some similarities and differences. The similarities were: the researcher discussed about cross cultural-understanding, the researcher used qualitative approach. The differences were : first, the researcher conducted research on the communication problem faced by Thai students living at Ma'had Al-Jami'ah IAIN Palangka Raya. Second, the subjects in this study was Thai students whom continue for study at IAIN Palangka Raya. Third, the study was conducted at IAIN Palangkaraya in 2017. And fifth , this study used qualitative approach and case study as the type of study.

## **B. Cultural**

### **1) Definition of Culture**

Culture is something which created by a group of society and has a deal with it. In line William H. Haviland is a set of ordinance and norms which have by member group of society, Many definitions of culture, Olivier Serrat (2008, p.1) “culture defined in its broadest sense, is the total of society’s distinctive ideas beliefs, values, and knowledge. It exhibits the ways humans interpret their environments”. Be based on the explanation of Olivier Serrat the environment can describe a culture, peoples can exchange their story, knowledge, and values in the environment. When the people's interaction each other without release it, their created a culture. In social interaction, they will use a language, language is a part of a culture as Sapir said: “there is a connection between cultural norms and linguistic pattern” Rahayu (2011, p. 1-2).

In another definition Yagi (2012, p.6) “it the superficial level, it is food, clothes, music, housing. At the deeper level beliefs, values, perception and attitudes”. Every human where they live they have a unique culture, the world is not only living by one group but humans separate to fill the world. From a group, society will create kinds of culture, where the one culture will different with other culture. That culture includes like explanation above, it just differences interprets between their own culture and others culture.

## 2) Elements of Culture

In line to Griffin & Pustay in Ramadhan (2014, p.14) the basic elements of culture was divided into five elements They are social structure, language, communication, religion, and values and attitudes. The interaction of these elements affects the local environment in which international business operate.

### a. Language

Every human communicates by language. Language is important to convey a message to other people. There are many languages in this world different with others. According to Hofstede “language is the most clearly recognizable part of culture. Language can describe someone’s culture” Ramadhan (2014, p.14). We are able to know the culture of people by their language.

In line to quoted Chomsky in Wen (2014, p.2) emphasizes the biological basis of human language and sees it primarily as a mental faculty, which is a unique development of the human brain. So, human language is innate, universal,

and different from other animal communication”. Language used by human is different with animal language.

b. Communication

According to Ramadhan that quoted Martin statement showed that (2013, p.15), “ communication undoubtedly, one of the most important features of a global manager’s, the job is to effectively communicate with people from other parts of the world”. Communication is an exchange of facts, ideas, opinion or emotions by two or more persons.

c. Values and Attitudes

Quoted Kenneth Johansen in Ramadhan (2014, p.16), culture gives effects the values and attitudes of the members of a group. Values are principles and standards accepted by the members; attitudes mean the actions, feelings, and thoughts that result from those values”. Every group of society has a deal such as values that have to be kept strongly and they are attitude and value. It is because they operate together in a group of society.

d. Religion

Every human or group of society they will fill they spiritual that is worship to the God with the worship by their belief. According to Ramadhan (2014, p.17), religion is an important aspect of most societies. Religion can be defined as any set of attitudes, beliefs, and practices pertaining to supernatural power”. They have their own belief to the God and do not disturb the others belief, that is called tolerance.



e. Social Structure

In line to Samovar states in Ramadhan (2014, p.17-18) said that “describes that the organizations referred to as a social system or social structure, represent the various social units contained within the culture”. These are such as institutions including the family, government, schools, and even tribes. A human cannot be separated by other human, they need each other. They cannot live by their self they need helps from others because human is social being.

**C. Communication**

Imitated to Gordon (2009, p.13) “communication is the sharing information, the giving, and receiving of the message and the transfer of information from one or more people to one or more other people”. Community refers to a group of human that living in one place and languages are used a code of communication.

Following to etymology side, the word communication comes from *communion* word which means togetherness, unity, cooperation, combination, and social relation. The *communio* word has meaning communication that conveys the process to share, to exchange, to talk with, to tell, to have relation, to exchange ideas, and to make friends (Nurjaman, 2012, p. 35).

Allah Swt said in al-Hujurat/49:13:

يٰٓأَيُّهَا النَّاسُ إِنَّا خَلَقْنٰكُمْ مِنْ ذَكَرٍ وَأُنْثٰى وَجَعَلْنٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوْٓا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ  
 ٱللّٰهِ أَتْقٰنَكُمْ ۚ إِنَّ ٱللّٰهَ عَلِيْمٌ خَبِيْرٌ ﴿١٣﴾

“O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise (each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)”.

This verse emphasizes us that this world is colored by various things inside. Here and there, we are able to see and to feel the similarities dimensions and the differences dimensions among us. The dimensions can be included in the genders, races, nations, languages, tribes, norms, beliefs, lifestyles, and many others. However, we may not ignore and run from those things away. To know and to understand those things around us are really important for whom care of it.

The communication is an exchanging information process from communicator to receiver. The process could be done by using symbols which have deep meaning and being able to be understood by both of communicators and receivers. The communication are going to be effective if there appears good interpersonal communication among them as the result of good communication building (Rohim, 2009, p.11).

“In cross-cultural situations where we have to work in a different cultural environment, or inter-cultural situations where a number of cultures work together, these cultural differences can lead to all manner of misunderstandings” (Culturewise, 2015, p.10).

The cross cultural problems arise when we have no idea to cope with the different cultural environment. The problems transform to be some barriers for the new comers especially in the way they interact and communicate verbal or non-verbal. Those problems may possibly influence their psychological aspect and social aspect.

In social psychology, Zhou (2008, p.64) noted that “lacking social skills may cause cross-cultural problems.” So that, to overcome those problems, the new comers need to comprehend the cross cultural understanding ways. That is able to save them from the cross cultural problems.

According to Gitanjali (2014, p.13) stated that “cross-cultural understanding is the interpersonal understanding of the culture and experiences between people of different cultures”. Because we realize that we live together in any differences. It must become obligation for us to keep harmony of life among differences by learning how to understand it. The way to do it is by learning cross-cultural understanding. Cross-cultural understanding is more than realizing another culture is different from ours. To get a deep understanding and the way to cross-cultural understanding is to learn and to recognize individual

differences and to gain an appreciation, respect and knowledge of other cultures that are different from our own.

Omodona (2012, p.4) had noted that “culture as an integral part of every society and every society which has different culture, where people behave differently; speak different languages, beliefs, tradition and also perception”. In a multicultural context, it happens when people do not realize with what is hoped from them and what they should hope from a new milieu.

This unawareness causes a lot of psychological problems and emotional discomfort which become negative effect of culture shock. For instance, the indication of psychological problems and emotional discomfort due to cross cultural problems are showed by homesickness of international students.

“As a result, we may have to deal with a lack of knowledge or understanding as well as the practical difficulties that can occur when we recognize that we lack the appropriate skills for dealing effectively with cross-cultural misunderstandings” ( Culturewise, 2015, p.10).

Strongly, we learn and receive various of thing in this life, it may provide many chances in order to give benefit to each other. Understanding others is a need for whom live together in differences side. In Islam, the effort in knowing can be done by visiting “*silah turrahim*” others. But sometime, some people do not want to know each other only because of some differences like skin, race,

language, nation, etc. Whereas, the differences are made by Allah so that there is no reason to not know others.

Following to sociocultural context, Hoorens (2000, p.53) argued that “all human behavior is cultural to some extent. This is because the human species is fundamentally a social one.” Human is as the part of the culture that has important role in defending the existing of the culture. The culture may be the reflection of the human itself as the first role to play the culture. Human uses the culture as the one of the tool to communicate especially non-verbal communication which this can make the challenges for the human themselves.

“Cultural filters can get in the way of understanding people from other cultures because they appear different. We cannot get rid of our cultural filters but we can be open-minded about cultural differences. We can set aside our biases” (CTC, 2011, p.2-3).

This thing is wider than just knowing that another culture is different from ours, but it should be understood deeply. Cross-cultural understanding means learning the values, norms, other cultures and being respectful to their views. This happens if everyone moves from assumption that “different” means “problem,” to assumption that there might be another way, to being tolerant, accepting, and more appreciations.

Allah said in al-Baqarah/2:155 that

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَشِرِّ  
الصَّابِرِينَ ﴿١٥٥﴾

“Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere”.

In another statement, in this life, people always face various problems. Especially, when we live together in differences which can probably contribute to some problems. The one the problems is culture shock as result of misunderstanding. This thing is an emotional problem and psychological reaction to the loss of an individual's own culture. It involves the loss of familiar things, belief, and social interactions and that individual does not know how to respond.

“Issues of identity and assimilation, psychological, socio-cultural and economic adaptation can characterize the experiences of sojourners, immigrants and refugees” (Bochner, 2003, p.7). In a multicultural context, it happens when people do not realize with what is hoped from them and what they should hope from a new milieu. This unawareness causes a lot of psychological problems and emotional discomfort which become negative effect of culture shock. For

instance, the indication of psychological problems and emotional discomfort due to culture shock are showed by homesickness of international students.

“When circumstances are not relevant or applicable, the individual's behavior becomes 'unusual'. Both the physical setting, (home, school, stores or office) are unfamiliar as well as the social environment (etiquette and ritual)” (Andrew, 2000, p.6).

Whoever that want to come and live in new milieu should be ready to the effect of moving to new place as we call “culture shock”. We have to know and understand the new culture in the new place step by step. People who do not prepare themselves before going to new place will get some difficulties such as the differences culture where they come to. The differences culture can be in language, tradition, habit, food, life system, social, etc.

The good communication could be effective if there are available elements. They are the communicators, the communicant, messages, the media of communication, effect, and feedback. The elements may support the communication running well (Effendy, 2013, p.18).

As the explanation of Greek communication is to share and also language is a code. In line to Ferraro in Belsheck (2000, p.3) “communication can be divided into three categories: verbal (use of the word with specific meanings) and non-verbal communication”. In communication, we do not only use verbal communication which produces the sound and word communication but we also

use non-verbal communication such as body language or sign language or others to convey what to be expressed.

a. Verbal Communication

Verbal Communication is communication which produces sound or tune of voice. Imitated to Managing Mental Health matters (2007, p.1) “verbal messaging is communicated via the words that we use”. When we communicated with friends or other people by verbal communication we will use words and sound and also some time we use the gesture. In line to Triganza (2010, p.6) there is two type of verbal communication “formal and nonformal communication, formal communication use in offices and social gathering. Nonformal communication use with our family or friends”. Another opinion survey of communication verbal communication is about language, both written and spoken.

According to Omodona (2012, p.3) stated that “international studies has increased globally and developed studying generally”. This is a form of civilization of education which expands to widest experiences. Every country has made policy to support this system. They have provided the chances for their students to continue their study in abroad with intention to improve their students’ ability in many aspects. The real form of the policy is international student as the first role on it.



“Carroll and Ryan argued that upon arriving into the foreign country of study it is important for the students to understand and adjust to new culture” (Omodona, 2012, p.3). It cannot be avoided that the cultural differences are going to be the challenges for them. Adjustment has to be done by them in their new milieu. Knowing and understanding others cultures has been the first and most important thing for the newcomers or international students notice during living at unfamiliar place.

“Studying abroad is considered a pivotal point in a students’ university experience—one that can positively shape students as individuals and citizens, but can also offer students a mixed-bag of personal challenges” (Devon, 2005, p.1). Study in other countries is a great opportunity enjoyable because it is possible to learn various cultures. However, into a new culture also can bring some problems such as a frustrated, emotional stress, the communication’s problem and failure in achieving this matter.

Verbal communication is a communication which uses verbal symbols by spoken or written way. Verbal symbols or verbal messages are all kinds of symbols which apply one word or more (Mulyana, 2012, p.260).

#### b. Non-Verbal Communication

Non-verbal communication according to Ambady (1998, p.1) “includes communication through any behavioral or expressive channel such as facial expression, body movement, vocal tone, and pitch”.

Non-verbal communication is exchanging messages process without using symbol of verbal communication. Non-verbal communications are all aspects beside words, which not only include movement and body language, but also how the way to we express the words. Non-verbal communication could be seen in facial expression and hands movement. The non-verbal communication is used to emphasize the verbal communication symbols (Kurniawati, 2014, p.35).

That is like what another expert said that “emotions, attitudes, and feelings show in different gesture and emotion and it may be conveyed unintentionally by facial expressions, gestures, and body language” Bhelshek (2000, p.3). The deaf communicates with others by the gesture, body language or sign language. They show their feeling by emotion or facial expression.

Almurideef (2016, p.20) argued that

Some international students may experience difficulties due to cultural differences, depression, and anxiety. Some students may even experience the harmful effects of discrimination or racism. International students often experience trouble adjusting to a new culture with different values, traditions, and customs. Understanding of the students’ needs and recognition of the challenges they face is important for their academic and social success.

It cannot be denied that the cultural differences are going to be the challenges for them. Adjustment has to be done by them in their new milieu. Knowing and understanding others cultures has been the first and most important thing for the newcomers or international students notice during living at unfamiliar place. So, cross cultural understanding becomes one of obligations’ courses for students especially the international students themselves.

Understanding how cultural factors influence the improvement of international students in higher education is necessary for faculty to learn the best practices in the education of international students.

Following Domvile (2007, p.37) viewed that “international students also have to struggle with local host language and culture”. Unfamiliarity with the new educational system often creates difficulties for international students. This new education environment puts more pressure on international students as they are required to work hard to cope with the new demands as international students.

That is like what another expert said that “emotions, attitudes, and feelings show in different gesture and emotion and it may be conveyed unintentionally by facial expressions, gestures, and body language” Bhelshek (2000, p.3). The deaf communicates with others by the gesture, body language or sign language. They show their feeling by emotion or facial expression. Non-Verbal communication includes the following:

- a. Tone of voice
- b. Rate and volume of speech
- c. How we articulate our words
- d. Rhythm, intonation, and stress placed on words
- e. Facial expression
- f. The amount of eye contact we make
- g. Gesture/touch

#### h. Body language and posturing

According to Arthur (2004, p.14) said that “international students need to develop cultural flexibility, because it is the best way to adapt to culture shock”. Based on the explanation above, international students is student who comes from other country for studying in overseas. Study in other countries is a great opportunity enjoyable because it is possible to learn various cultures. However, into a new culture also can bring some problems such as a frustrated, emotional stress, the communication’s problem and failure in achieving this matter. Someone moves from their environment which can be then living in new environment and the people have no idea of it can be pressure and a major obstacle that is able to lead them to uncomfortable situation.

Another explanation by Triganza (2007, p.4) told that “non-verbal communication through signs and symbol, non-verbal can go without verbal communication but verbal cannot go without non-verbal communication”. Verbal and non-verbal communication has relation each other, when we speak with other we will use verbal and following by non-verbal it is like using symbol or sign.

#### D. Coping with Misunderstanding

In Al-Quran, Allah Swt said in al-Ra'du/ 13:11 that :

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا  
بِأَنْفُسِهِمْ

“....Allah does not change a people's lot unless they change what is in their hearts....”

The solution is coming first from the individual itself. How they can be aware of it and try to do some changes for better life in the new milieu. That thing challenges them in how they can bring themselves into the best solution by understanding, accepting, and more appreciation to the host people and the host cultural. The filter should be used to keep them from the bad effect of cross cultural problems that may be got by them.

“The more thorough the understanding of a new culture, the smaller the negative impact there will be, because knowledge about the host culture enhances individual capacity to adjust to the new circumstances” (Xia, 2009, p.98). But, we can never do that if we have been becoming a static people or group. It is indicated by closed-minded, intolerant, over fanatic, no respect, and no appreciation to the host people and the house culture. And, the most important thing also is how we can build our awareness and sensitivity in order to attract the harmony of differences in this life.

The sooner that an individual accomplishes this, the sooner culture shock will disappear” (Andrew, 2000, p.11). Because of that, knowing and understanding other culture where we live is very important in order to cope with the cross cultural problems. The more we realize it the more we can get the benefit from understanding other cultures. In another statement, the more we recognize the new culture, the smaller the effect there can be, because knowledge about the host culture enriches individual capacity to adapt to the new milieu. And also, something that should be kept in mind is never to underestimate other cultures by verbal or non-verbal. Respecting and appreciating are also the best ways to cope with the culture shock against.

## **CHAPTER III**

### **RESEARCH METHOD**

The discussion in this chapter consisted of research design, subject of the study, sources of the data, research instrument, data collection procedures, and data analysis procedures.

#### **A. Research Design**

This research was conducted as a qualitative study. The research design used qualitative design because this study concerned with process. According to Ary (2010, p.648) stated that “a qualitative research is a generic term for a variety of research approaches that study phenomena in their natural setting without predetermined hypothesis”.

Based on the statement above, the researcher could conclude that qualitative research is natural research or there is no manipulated condition in the field setting. The researcher could describe all phenomena based on the facts in the field. In this case, the researcher applied qualitative research because this research described, identified, and explained the communication problems faced by Thai students living at Ma’had Al-Jami’ah IAIN Palangka Raya.

The research type of this study used case study. “Case study is a single instance of some bound system, which can range from one individual to a class, a school, or an entire community “(Sandra, 2006, p.71). The researcher choosed case study as research type because the researcher could describe all phenomena based on the facts in the field. According to Ary (2010, p.637) “Case study

research is qualitative examination of a single individual, group, event, or institution”. The researcher would like to give answers due to questions how and why a case could happen.

### **B. Subject of the Study**

In this study, the subjects gained from nine Thai students from seventh semester that lived in Ma’had Al-Jami’ah to continue their study at IAIN Palangka Raya.

### **C. Source of Data**

The research conducted the study at State Islamic Institute of Palangka Raya which located on G. Obos Islamic center street Palangka Raya, Mid-Kalimantan. In this study, the researcher chose this institute because IAIN had Thai students and lived at Mahad Al-Jami’ah IAIN Palangka Raya since 2014. They were from seventh semester students of IAIN Palangka Raya which became the source of data in this study. The data took from this site to make it reasonable and acceptable.

### **D. Research Instrument**

Moleong (2000, p.19) said that the qualitative study is required the researcher himself as the main instrument of the research. In gathering the data, the qualitative study depends on the researcher. That is because the study cannot directly decide what is going to be researched.

In this study, the researcher is the main instrument of the study. The role of the researcher was to observe, and to interview the subjects of this study. They



were nine Thai students from seven semester students of IAIN Palangka Raya, armed 2014. The researcher took Thai students as the subjects in this study. The researcher interviewed them. The object of this study was the communication problems faced by Thai students living at Ma'had Al-Jami'ah IAIN Palangka Raya.

#### **E. Data Collection Procedure**

Data collecting procedures would be the one of the main duties in this study to answer the problems of the study. The data collected in natural setting without any manipulation of the setting. Data collecting procedures could be used in this study, namely questioner and interview.

In collecting the data for this research, the researcher did observation, and interview to obtain the data in order to answers the research problems. For more explanation, these procedures might be discussed as follow.

##### **1. Observation**

Observation is a way of collecting data with records held on the activities and developments carried out by teachers and students during the learning process. Observation is a spoken or written remark or comment based on something one has seen, heard, etc.

That was like what Ary (2010, p.431) stated that:

Observation is a basic method for obtaining data in qualitative research and is more than just "hanging out." Qualitative observation usually takes place over a more extended period of time than qualitative observation. Also, qualitative observation is more likely to proceed without any prior hypotheses. Qualitative observation relies on narrative or words to describe the setting, the behaviors,

and the interactions. The goals are to understand complex interaction in a natural setting.

Another opinion Musharaf (2012, p.9) “ observation is a technique that involves systematically selecting, watching and recording behavior and characteristics of living beings, objects or phenomena “. Actually between opinion from Donald Ary and Khalifa Musharaf is to close about observation.

In this study, what to be observed were nine Thai students that lived in Ma’had Al-Jami’ah IAIN Palangka Raya. The observation had been conducted from their first coming till to be interviewed by the researcher. The observation was conducted in Ma’had Al-Jami’ah IAIN Palangka Raya in order to get data: the first about verbal communication doing by Thai students. The researcher observed the way they communicated with local members in Ma’had.

The second was to get data about non-verbal communication doing by Thai students as long as they lived in Ma’had Al-Jami’ah IAIN Palangka Raya. The researcher observed non-verbal communication that were done by Thai students such as the way they behave, the way they wear dress, the way they speak, and the way they perceive on their new around.

## 2. Interview

According to Musharaf (2012, p.19) the interview is “a technique that involves systematically selecting, watching and recording behavior and characteristics of living beings, objects or phenomena”. Collecting data by

interview probability is easy because with this way the writer could prepare some questions with appropriate and also the writer can record when the interview on going till if the writer forget or lose the written the writer still can found the data by that recording.

Donald Ary (2010, p.438) stated that interviews are used to gather data from people about opinions, beliefs, and feelings about situations in their own words. They use to help understanding the experiences people have and the meaning they make of them rather than to test hypotheses.

The interview was conducted three times after observation in Ma'had Al-Jami'ah IAIN Palangka Raya. The researcher applied unstructured interview as the type of the interview so that the researcher interacted directly with nine Thai students to get the information intensively. the first about verbal communication doing by Thai students. The researcher interviewed the subjects about the way they communicated with local members in Ma'had.

The second was to get data about non-verbal communication doing by Thai students as long as they lived in Ma'had Al-Jami'ah IAIN Palangka Raya. The researcher interviewed the subjects about non-verbal communication that were done by Thai students such as the way they behaved, the way they wear dress, the way they spoke, and the way they perceived on their new around and the way how they faced those problems.

## **F. Data Analysis Procedure**

“Data analysis is the process of systematically searching and arranging the interview transcripts, field notes, and others materials that accumulate to increase own understanding and enable to present what have discovered to others” (Sugiono, 2010, p.88). For analyzing verbal and non verbal communication problems faced by Thai students living at Ma’had Al-Jami’ah of IAIN Palangka Raya, the researcher took, compared, and re-checked all the participants’ answers and responds which gained from observation and interview.

Then, to select and to classify the data, the analysis of the data was based on the indications that show verbal and non-verbal communication problems among Thai students with local people and their new around. Following to Culture wise book (2015, p.10) noted that in cross-cultural situations, where we have to live in a different cultural environment, or inter-cultural situations where a number of cultures live together, these cultural differences can lead to all manner of misunderstandings.

According to Zhou (2008, p.64) stated that “lacking social skills may cause cross-cultural problems.” The data is able to be analyzed by knowing the indications of cultural misunderstanding. It could be seen from how they adapt and react as the new comers. So that, the researcher may make conclusions from all the data in order to answer the research questions well.

## **CHAPTER IV**

### **RESEARCH FINDING AND DISCUSSION**

#### **A. Data Presentation**

This section presented the data presentation related to the the theory that was explained in the previous chapter. The findings were analyzed and elaborated which then discussed in the sub-chapters in order to obtain the result of this study. The taken data was about communication problems that faced by Thai students. This study only focused on verbal and non-verbal communication by Thai students as long as they lived in Ma'had Al-Jami'ah of IAIN Palangka Raya. Following to observation and interview that had been done by the researcher. The study showed as follow:

##### **1. Verbal Communication**

On this way, the researcher did observation and interview which related to the problems of this study. The researcher focused on Thai students who lived in Ma'had Al-Jami'ah of IAIN Palangka Raya as the subjects of this study. The researcher observed them in the field. Systematically, the researcher collected the data without any rules based on what the researcher saw, and listened. The parcial observation was done to get real data which covers the study, they were :

### 1.1 Language Communication

The researcher saw that the lack of knowledge about local language such as Indonesian language became first obstacle for Thai students as long as they live in Ma'had Al-Jami'ah IAIN Palangka Raya. It made them difficult to socialize with the local students and local lecturers who mean here Indonesian people. The other challenges came from the one of Ma'had's rule which obligated all members including Thai students to speak in English or Arabic. The inability produced the difficulties for them to understand local students' conversations at Ma'had Al-Jami'ah IAIN Palangka Raya IAIN Palangka Raya.

That was like what was shared in interview :

Participant : Jang  
 Date : September 21<sup>st</sup>, 2017  
 Time : 15.10  
 Place : Male Dormitory of IAIN Palangka Raya

*“Awal datang ke sini kesulitan bagi saya yang terbesar ialah tentang komunikasi seperti ketika saya butuh bantuan dari teman-teman atau musyrifah yang di Ma'had”.*

‘At the first here, the biggest difficult for me is about communication like when I need a help from friends or tutors in Ma'had’.

That was like what was shared in interview :

Participant : Askanda  
 Date : September 21<sup>st</sup>, 2017  
 Time : 15.20  
 Place : Male Dormitory of IAIN Palangka Raya

*“Awal-awal datang di Ma’had ini saya mempunyai beberapa kesulitan terutama yaitu tentang bahasa, dengan karena sebelum ini saya belum pernah belajar dalam mana-mana kampus di Indonesia, contohnya seperti ketika dalam memahami apa yang diajari atau diperintah oleh dosen di kampus. Mereka menggunakan bahasa Indonesia, maka menjadi kesulitan bagi saya”.*

‘For the first time, I came to Ma’had. I got difficulty especially about language. It was because I had not learnt Indonesian language anywhere in Indonesia. For example, when I tried to understand what was being taught or instructed by lecturers in campus. They used Indonesia language so that it became hard for me’.

The researcher saw that the lack of knowledge about house language such as Indonesian language becomes first challenge for Thai students living at Ma’had Al-Jami’ah IAIN Palangka Raya. It made them difficult to socialize with the local students and local lecturers. The other challenge came from the one of ma’had’s rule which obligated all members including Thai students to speak in Arabic or English. The inability produced the difficulties for them to undersand local students’ conversations at Ma’had Al-Jami’ah IAIN Palangka Raya.

In line with Askanda, that was like what was shared in interview :

Participant : Tawfik  
 Date : September 21<sup>st</sup>, 2017  
 Time : 15.28  
 Place : Male Dormitory of IAIN Palangka Raya

*“Pas awal datang kan jujur saya sendiri juga nggak terlalu paham bahasa indonesia mungkin sebagian kata paham tapi sebagian kan tidak seperti kata sepatu sandal dan beberapa kata lagi yang sekiranya pas saya datang pasti saya nggak paham nggak ngerti”.*

‘When I was in the first coming, I myself did not understand Indonesian language. There were some words that I could understand but some words were not also. The words liked ‘*sepatu*’ and ‘*sandal*’ . And, there were still some words that I was in the first coming I would not understand’.

The researcher found that the obstacle was more complex when Thai students should face the rule of Ma’had Al-Jami’ah which obligated all students including Thai students that live in Ma’had Al-Jami’ah to speak English or Arabic. That was really challenging them because willing or not they had to learn English or Arabic but in the other side they have to learn Indonesian language to help them adapt in their new environment.

That was like what was shared in interview :

Participant : Marian  
 Date : September 21<sup>st</sup>, 2017  
 Time : 15.38  
 Place : Male Dormitory of IAIN Palangka Raya



As Marian added in interview that :

*“Ooh memang awal pertama itu ya memang susah untuk berbahasa tidak pernah berbahasa indonesia tapi kami kan di sana kan bahasa yang kami pakai kan bahasa melayu jadi kami menyesuaikan lah begitu”.*

‘Ooh ya, in the first coming, it was really difficult to have communication because we had not used Indonesian language before. There, we used to speak Malay language so we tried to adapt’.

Looking at the data finding, it could be seen that language communication became the first barrier for Thai students living in Ma’had Al-Jami’ah IAIN Palangka Raya. It was known from what the participans of this study showed in the field.

That was like what was shared in interview :

Participant : Jang  
Date : September 21<sup>st</sup>, 2017  
Time : 15.10  
Place : Male Dormitory of IAIN Palangka Raya

That was like what Jang shared in interview that :

*“Awal datang ke sini kesulitan bagi saya yang terbesar ialah tentang komunikasi seperti ketika saya butuh bantuan dari teman-teman atau musyrifah yang di Ma’had”.*

‘At the first here, the biggest difficult for me is about communication like when I need a help from friends or tutors in Ma’had’.

That was like what Askanda said that:

Participant : Tawfik  
Date : September 21<sup>st</sup>, 2017

Time : 15.28

Place : Male Dormitory of IAIN Palangka Raya

*“Awal-awal datang di Ma’had ini saya mempunyai beberapa kesulitan terutama yaitu tentang bahasa, dengan karena sebelum ini saya belum pernah belajar dalam mana-mana kampus di Indonesia, contohnya seperti ketika dalam memahami apa yang diajari atau diperintah oleh dosen di kampus. Mereka menggunakan bahasa Indonesia, maka menjadi kesulitan bagi saya”.*

‘For the first time, I came to Ma’had. I got difficulty especially about language. It was because I had not learnt Indonesian language anywhere in Indonesia. For example, when I tried to understand what was being taught or instructed by lecturers in campus. They used Indonesia language so that it became hard for me’.

Marian added in interview on September, 21 2017 in Ma’had that :

Participant : Marian

Date : September 21<sup>st</sup>, 2017

Time : 15.38

Place : Male Dormitory of IAIN Palangka Raya

*“Ooh memang awal pertama itu ya memang susah untuk berbahasa tdk pernah berbahasa indonesia tapi kami kan di sana kan bahasa yang kami pakai kan bahasa melayu jadi kami menyesuaikan lah begitu”.*

‘Ooh ya, in the first coming, it was really difficult to have communication because we had not used Indonesian language before. There, we used to speak Malay language so we tried to adapt’.

Where different languages or communication rules apply, simple tasks are suddenly able to become very difficult which is because language is the main medium to build communication. It caused hard for Thai students to interact and to socialize with host people at Ma’had Al-Jami’ah (Culturewise, 2015, p. 15)

The researcher saw that the lack of knowledge about house language such as Indonesian language becomes first challenge for Thai students living at Ma'had Al-Jami'ah IAIN Palangka Raya. It made them difficult to socialize with the local students and local lecturers. The other challenge came from the one of ma'had's rule which obligated all members including Thai students to speak in Arabic or English. The inability produced the difficulties for them to understand local students' conversations at Ma'had Al-Jami'ah IAIN Palangka Raya. One case that was also challenging for Thai student when they communicate with local member. They had to faced local members that used their daily language.

It just liked what Askanda said in interview on September, 21 2017 in Ma'had:

Participant : Askanda

Date : September 21<sup>st</sup>, 2017

Time : 15.20

Place : Male Dormitory of IAIN Palangka Raya

*“Pertama kali ada kata kata yang kami sulit bedakan kaya contohnya ‘barang’ dengan ‘bareng’ saya kira sama ternyata beda. ‘Barang’ itu kan benda ya kak ya dan ‘bareng’ itu kan maksud nya sama-sama kaya ayu baimbai. Sekarang baru saya paham”.*

‘In the first, there were words that we were difficult like ‘*barang*’ and ‘*bareng*’ that I thought same but not. ‘*Barang*’ means a thing right and ‘*bareng*’ means together. Now, I have known it’.

Following Domvile (2007:37) viewed that “international students also have struggle with local host language and culture”. Unfamiliarity with the new

educational system often creates difficulties for international students. This new educational environment puts more pressure on international students as they are required to work hard coping with the new demands as international students.

In line with Askanda, Tawfik told in interview on September, 21 2017 in Ma'had that :

Participant : Tawfik  
 Date : September 21<sup>st</sup>, 2017  
 Time : 15.28  
 Place : Male Dormitory of IAIN Palangka Raya

*“Pas awal datang kan jujur saya sendiri juga nggak terlalu paham bahasa indonesia mungkin sebagian kata paham tapi sebagian kan tidak seperti kata sepatu sandal dan beberapa kata lagi yang sekiranya pas saya datang pasti saya nggak paham nggak ngerti”.*

‘When I was in the first coming, I myself did not understand Indonesian language. There were some words that I could understand but some words were not also. The words liked ‘*sepatu*’ and ‘*sandal*’ . And, there were still some words that I was in the first coming I would not understand’.

It just like what Askanda said in interview on September, 21 2017 in Ma'had:

Participant : Askanda  
 Date : September 21<sup>st</sup>, 2017  
 Time : 15.20  
 Place : Male Dormitory of IAIN Palangka Raya

*“Iya beda kan sini suku Jawa di Thailand juga punya budaya yang beragam dalam komunikasi mungkin ada yang beda aja kak”.*

‘Yes, that is different like here there is Java tribe. Thailand also has various cultures in communication. It may be appeared the different brother’

Following Domvile (2007:37) viewed that “international students also have struggle with local host language and culture”. Unfamiliarity with the new educational system often creates difficulties for international students. This new educational environment puts more pressure on international students as they are required to work hard coping with the new demands as international students.

The researcher saw that not seldom for the local members of Ma’had Al-Jami’ah speak by their mother tongue like dayakness, banjarness, or javaness when they do communication with other local members including also Thai students. The difference of the language being used among Thai students and Indonesian people at Ma’had Al-Jami’ah has become another challenging for Thai students. There are Dayaknees, Javaness, or Banjarness language that is not seldom used by local students at Ma’had Al-Jami’ah IAIN Palangka Raya. It limits them to communicate with the local people around them such as students and their lecturers.

## 2. Non-Verbal Communication

The researcher saw that the lack of knowledge about house language such as Indonesian language becomes first challenge for Thai students living at Ma’had Al-Jami’ah IAIN Palangka Raya. It made them difficult to socialize with the local students and local lecturers. The other challenge came from the one of ma’had’s rule which obligated all members including Thai students to speak in

Arabic or English. The inability produced the difficulties for them to understand local students' conversations at Ma'had Al-Jami'ah IAIN Palangka Raya.

### 1.1 Perception

Participant : Bariah  
 Date : September 21<sup>st</sup>, 2017  
 Time : 15.48  
 Place : Male Dormitory of IAIN Palangka Raya

It was just like what Bariah felt in interview on September, 21 2017 in in the first coming to Ma'had Al-Jami'ah showed that:

*"Ketika saya pertama-tama di Asrama, saya bertemu kakak senior yang wajahnya seperti acuh. Sama sekali tidak ada senyum di wajahnya. Sama sekali tidak ada senyum di wajahnya. Saat itu, saya berfikir bahwa kakak senior itu tadi pasti marah, nggak baik seperti itu jadi saya nggak nyaman dan kaya takut itu. Tapi ketika saya sudah tahu kakak seniornya ternyata nggak seperti saya pikir hemm".*

'When I was in the first at Ma'had. I met one senior that her face looked like not care. Totally no smile on her face. Then, I thought that she was really angry and not kind. That made me felt not comfortable and affraid of it. But when I have known her, she is not liked what I thought before hemm'.

Participant : Tawfik  
 Date : September 21<sup>st</sup>, 2017  
 Time : 15.28  
 Place : Male Dormitory of IAIN Palangka Raya

As Tawfik also added in interview on September, 21 2017 in Ma'had that:

*"Sesuai dengan kondisi anggapan orang indonesia itu kami dari negara luar pasti bisa bahasa inggris padahal kami kurang bisa juga jadi itu cuma*

*untuk daily talking daily speaking itu kan insya Allah saya kuasailah jadi komunikasi kami menyesuaikan saja dengan mereka”.*

‘It liked what Indonesian members thought that we are from abroad surely could speak English. But actually, we were not like what they assumed before. We could just know a little and only for daily talking insya Allah I could. So the communication adapted following their situation’.

## 1.2 Dress Communication

That is something that should be faced by them as one statement said that “in cross-cultural situations where we have to work in a differen cultural environment or inter-cultural situations where a number of cultures work together, these cultural differences can lead to all manner of misunderstanding” (Culturewise, p.10).

Participant : Bariah  
 Date : September 21<sup>st</sup>, 2017  
 Time : 15.48  
 Place : Male Dormitory of IAIN Palangka Raya

As Bariah said in interview on September, 21 2017 in Ma’had that:

*“Kalau ini kalau berpakaian pakaian beda cara nya dengan kami Thailand”*  
 ‘if the way we use the dress. The way how use the dress is different with us Thailand’.

Participant : Askanda  
 Date : September 21<sup>st</sup>, 2017  
 Time : 15.20  
 Place : Male Dormitory of IAIN Palangka Raya

As Askanda said in interview on September, 21 2017 in Ma'had that:

*“kalau pakaian kak. Yang biasanya kami perempuan pakai sarung orang sini kada pakai sarung jarang kak”.*

‘Such as the dress, we as the moslem women usually wear sarung but this place is seldom to do that’.

Participant : Kholiah  
 Date : September 21<sup>st</sup>, 2017  
 Time : 15.55  
 Place : Male Dormitory of IAIN Palangka Raya

Similar with Askanda, Kholiah said in interview on September, 21 2017 in Ma'had that:

*“kalau budaya kita yang berbeda pakaian iya pakaian. Kami tu bia pakai jubah baju kurung kaya gitu kalau di asrama itu sehari-hari nya kebiasaan pakai sarung gitu kalau orang indonesia jarang kan kak pakai sarung”*

‘If the culture, we are different in the way we wear dress. We usually wear closed clothes like that. If we are in dormitory all day, we like to wear sarung even Indonesian members are seldom to use it right’.

### 1.3 Value and Attitude Communication

The researcher observed that the lack of knowledge and information about Indonesia especially Mid-Kalimantan and its culture which were felt by Thai students made them worried and being shy to face their new environment at Ma'had Al-Jami'ah IAIN Palangka Raya. For the first, they felt clumsy to start interaction with their new friends from Indonesia that also lived at Ma'had Al-Jami'ah IAIN Palangka Raya. The lack of knowledge and information about Indonesia especially Mid-Kalimantan and its culture became the casual factor



why they got obstacle to interact with their new environment. They had not had exact description of situation and character of Mid-Kalimantan.

That was like what was said in interview :

Participant : Niha  
 Date : September 21<sup>st</sup>, 2017  
 Time : 16.08  
 Place : Male Dormitory of IAIN Palangka Raya

According to Niha said in interview on September, 21 2017 in Ma'had that:

*“Budaya tu kaya salam tu kalau di sini cewek sama cowok tu biasa ja kalau salam tempat kami tu nggak boleh salam”.*

‘The culture is like salam. If here, woman or man looks like normal to do. In my place, that is forbidden to do’.

That was like what Muniroh said that:

Participant : Muniroh  
 Date : September 21<sup>st</sup>, 2017  
 Time : 16.18  
 Place : Male Dormitory of IAIN Palangka Raya

Following to Muniroh argued in interview on September, 21 2017 in Ma'had that:

*“kalau kami di sana itu sama laki beda itu kada bisa tapi di sini bisa dan biasa kalau di sini. Gaul gaul kalau gaul sama lakian kaya tu berteman tapi telalu dekat banget nggak boleh”.*

‘There, we are not allowed to get closer with men but here it can happen and used to be here. Making friends with men is okey but not allowed gettin closer. That is forbidden’.

Following to the research which had been conducted by Passaporn Vichai in 2012. The study found that “Thai students faced various academic and socio-cultural difficulties as they adjusted to studying in abroad. In coping with the difficulties, students were more likely to seek help from their co-national friends rather than approach professors or student affairs staff”.

That was like what Bariah said that:

Participant : Bariah  
 Date : September 21<sup>st</sup>, 2017  
 Time : 15.48  
 Place : Male Dormitory of IAIN Palangka Raya

Similar with Muniroh, Bariah also told in interview on September, 21 2017 in Ma’had that:

*“Menurut saya ya kak ya eee awal nya itu kan di pandangan saya kak kaya gimana sih mau bilang nya begini kak pertama yang saya pandang pertama kali itu budaya nya seperti nya pergaulan kak kan menurut saya beda dengan di sana kan pergaulan di sini agak bebas cowok cewek misalnya duduk bergabung dekatan dengan yang bukan muhrim itu pandangan yang paling pertama”.*

‘I think ya brother ya ee, first in my opinion, the first thing that I see is the culture. My first view is in the culture. Like how the way to have friends sitting closer between women and men. That is my first view’.

In socio-psychology, Zhou (2008, p.64) noted that “lacking social skills may cause cross-cultural problems”. So that to over those problems, the new comers need to comprehend the cross cultural understanding ways. That is able to save them from the cross cultural problems.

As Tawfik said in interview on September, 21 2017 in Ma'had that:

Participant : Tawfik  
 Date : September 21<sup>st</sup>, 2017  
 Time : 15.28  
 Place : Male Dormitory of IAIN Palangka Raya

*“Pas awal-awal komunikasi dengan orang banjar saya lihat suka bercanda dan pas awal-awal dulu kadang bisa tersinggung dengan candaan mereka. Tapi setelah lama dengan mereka saya jadi paham bahwa itu kebiasaan mereka saja bukan disengaja”.*

‘In the first, I communicate with Banjar people. I saw them like to make a jok. In the first, sometimes, I do not like with the jok because make my heart not good. But long I make friends with finally I could understand that they do not mean to do that because it is their habit.’.

That is something that should be faced by them as one statement said that “in cross-cultural situations where we have to work in a differen cultural environment or inter-cultural situations where a number of cultures work together, these cultural differences can lead to all manner of misunderstanding” (Culturewise, p.10).

The researcher observed that the lack of knowledge and information about Indonesia especially Mid-Kalimantan and its culture which were felt by Thai students made them worried and being shy to face their new environment at Ma'had Al-Jami'ah IAIN Palangka Raya. For the first, they felt clumsy to start interaction with their new friends from Indonesia that also lived at Ma'had Al-Jami'ah IAIN Palangka Raya. The lack of knowledge and information about Indonesia especially Mid-Kalimantan and its culture became the casual factor

why they got obstacle to interact with their new environment. They had not had exact description of situation and character of Mid-Kalimantan.

It was just like what Bariah felt in the first coming to Ma'had Al-Jami'ah in interview on September, 21 2017 in Ma'had:

Participant : Bariah

Date : September 21<sup>st</sup>, 2017

Time : 15.48

Place : Male Dormitory of IAIN Palangka Raya

*“Ketika saya pertama-tama di Asrama, saya bertemu kakak senior yang wajahnya seperti acuh. Sama sekali tidak ada senyum di wajahnya. Sama sekali tidak ada senyum di wajahnya. Saat itu, saya berfikir bahwa kakak senior itu tadi pasti marah, nggak baik seperti itu jadi saya nggak nyaman dan kaya takut itu. Tapi ketika saya sudah tahu kakak seniornya ternyata nggak seperti saya pikir hemm”.*

‘When I was in the first at Ma'had. I met one senior that her face looked like not care. Totally no smile on her face. Then, I thought that she was really angry and not kind. That made me felt not comfortable and affraid of it. But when I have known her, she is not liked what I thought before hemm’.

## **B. Research Finding**

State Islamic Institute of Palangka Raya has nine (9) foreign students from Thailand that have been continuing their study there. The foreign students are as the result from Memorandum of Understanding (MoU) between IAIN Palangka Raya and The High Islamic Council of Patani, Thailand. Of course, between Indonesia and Thailand have its own culture which differ one to another. The difference of culture and background of life caused barriers for Thai students.

Based on observation and interview that have been done by researcher. It had been known that the most of obstacles faced by Thai students as follows:

## 1. Verbal Communication

### 1.1 Language Communication

Looking at the data finding, it could be seen that language communication became the first barrier for Thai students living in Ma'had Al-Jami'ah IAIN Palangka Raya. It was known from what the participants of this study showed in the field.

Participant : Nurisan

Date : September 21<sup>st</sup>, 2017

Time : 15.10

Place : Male Dormitory of IAIN Palangka Raya

That was like what Jang shared in interview on September, 21 2017 in Ma'had :

*“Awal datang ke sini kesulitan bagi saya yang terbesar ialah tentang komunikasi seperti ketika saya butuh bantuan dari teman-teman atau musyrifah yang di Ma'had”.*

‘At the first here, the biggest difficult for me is about communication like when I need a help from friends or tutors in Ma'had’.

Language is the prime obstacle for Jang to communicate with other member in Ma'had Al-Jami'ah IAIN Palangka Raya. That means without language the communication will be difficult to do by her. It was because the communication happened with people from different culture. The communication's problem limited her social relation with other local members at Ma'had Al-Jami'ah IAIN

Palangka Raya like when she wanted to ask a help from local members. She got hard to express what she wanted. That was why communication is important for to improve.

Language is the way for human to communicate with others. That means without language the communication will be difficult to do by them. The communication must be happened with people with the same culture and also with people from different culture. The communication's problem faced by who builds communication with people from different background such as language, social relationship, perception and norm is going to have some barriers in their communication process.

That was like what was shared in interview :

Participant : Askanda  
 Date : September 21<sup>st</sup>, 2017  
 Time : 15.20  
 Place : Male Dormitory of IAIN Palangka Raya

That was like what Askanda said in interview on September, 21 2017 in Ma'had :

*“Awal-awal datang di Ma'had ini saya mempunyai beberapa kesulitan terutama yaitu tentang bahasa, dengan karena sebelum ini saya belum pernah belajar dalam mana-mana kampus di Indonesia, contohnya seperti ketika dalam memahami apa yang diajari atau diperintah oleh dosen di kampus. Mereka menggunakan bahasa Indonesia, maka menjadi kesulitan bagi saya”.*

‘For the first time, I came to Ma’had. I got difficulty especially about language. It was because I had not learnt Indonesian language anywhere in Indonesia. For example, when I tried to understand what was being taught or instructed by lecturers in campus. They used Indonesia language so that it became hard for me’.

It could be known that in the first coming to Indonesia. The lack of local language made AS hard to communicate with local students. It was felt difficult for AS to understand what to be said by local members. For example, when she asked a help from local students when she wanted to. The lack of local language became the biggest of communication problem living at Ma’had Al-Jami’ah of IAIN Palangka Raya for Thai students.

That was like what Muniroh said that:

Participant : Muniroh  
 Date : September 21<sup>st</sup>, 2017  
 Time : 16.18  
 Place : Male Dormitory of IAIN Palangka Raya

Muniroh added in interview on September, 21 2017 in Ma’had that :

*“Ooh memang awal pertama itu ya memang susah untuk berbahasa tdk pernah berbahasa indonesia tapi kami kan di sana kan bahasa yang kami pakai kan bahasa melayu jadi kami menyesuaikan lah begitu”.*

‘Ooh ya, in the first coming, it was really difficult to have communication because we had not used Indonesian language before. There, we used to speak Malay language so we tried to adapt’.

Muniroh assumed that he had not learnt Indonesian language so that it made her difficult when she had to face Indonesian language in her new environment.

But M felt that he was so helped by Malay language because more less the same with Indonesian language.

Where different languages or communication rules apply, simple tasks are suddenly able to become very difficult which is because language is the main medium to build communication. It caused hard for Thai students to interect and to socialize with host people at Ma'had Al-Jami'ah (Culturewise, 2015, p. 15)

The researcher saw that the lack of knowledge about house language such as Indonesian language becomes first challenge for Thai students living at Ma'had Al-Jami'ah IAIN Palangka Raya. It made them difficult to socialize with the local students and local lecturers. The other challenge came from the one of ma'had's rule which obligated all members including Thai students to speak in Arabic or English. The inability produced the difficulties for them to undersand local students' conversations at Ma'had Al-Jami'ah IAIN Palangka Raya.

One case that was also challenging for Thai student when they communicate with local member. They had to faced local members that used their daily language.

It was just like in interview that :

Participant	: Askanda
Date	: September 21 <sup>st</sup> , 2017
Time	: 15.20
Place	: Male Dormitory of IAIN Palangka Raya



It just liked what Askanda said in interview on September, 21 2017 in Ma'had :

*“Pertama kali ada kata kata yang kami sulit bedakan kaya contohnya ‘barang’ dengan ‘bareng’ saya kira sama ternyata beda. ‘Barang’ itu kan benda ya kak ya dan ‘bareng’ itu kan maksud nya sama-sama kaya ayu baimbai. Sekarang baru saya paham”.*

‘In the first, there were words that we were difficult like ‘*barang*’ and ‘*bareng*’ that I thought same but not. ‘*Barang*’ means a thing right and ‘*bareng*’ means together. Now, I have known it’.

The problem came when Askanda wanted to have communication with local members and local member used their daily language when they spoke. So, it forced her to understand what being said which the word or the sentences was surely different in using and meaning. In the first time, she got confused to comprehend between ‘*barang*’ and ‘*bareng*’ meaning because the sound was almost the same. That was only the one example which given by them to describe what was the problem faced by Thai students in Ma'had Al-Jami'ah IAIN Palangka Raya.

Following Domvile (2007:37) viewed that “international students also have struggle with local host language and culture”. Unfamiliarity with the new educational system often creates difficulties for international students. This new educational environment puts more pressure on international students as they are required to work hard coping with the new demands as international students.

In line with Askanda, Tawfik told in interview on September, 21 2017 in Ma'had that :

Participant : Tawfik  
 Date : September 21<sup>st</sup>, 2017  
 Time : 15.28  
 Place : Male Dormitory of IAIN Palangka Raya

*“Pas awal datang kan jujur saya sendiri juga nggak terlalu paham bahasa indonesia mungkin sebagian kata paham tapi sebagian kan tidak seperti kata sepatu sandal dan beberapa kata lagi yang sekiranya pas saya datang pasti saya nggak paham nggak ngerti”.*

‘When I was in the first coming, I myself did not understand Indonesian language. There were some words that I could understand but some words were not also. The words liked ‘*sepatu*’ and ‘*sandal*’. And, there were still some words that I was in the first coming I would not understand’.

The lack of knowledge about house language such as Indonesian language becomes first challenge for Tawfik living at Ma’had Al-Jami’ah IAIN Palangka Raya. It made him difficult to socialize with the local members. The other challenge came from when he had not understand meaning of words such *sepatu* and *sandal*. The inability produced the difficulties for them to undersand local students’ conversations at Ma’had Al-Jami’ah IAIN Palangka Raya.

This thing did not stop on the case only because the challenge is more complex when Thai students should face the rule of Ma’had which obligated all students including Thai students that living in Ma’had Al-Jami’ah to speak English or Arabic there. That was really challenging them because willing or not they had to learn English or Arabic but in the other side they have to learn Indonesian language to help them adapt in new enviroentment.

It just like what Askanda said in interview on September, 21 2017 in Ma'had that :

Participant : Askanda  
 Date : September 21<sup>st</sup>, 2017  
 Time : 15.20  
 Place : Male Dormitory of IAIN Palangka Raya

*“Iya beda kan sini suku Jawa di Thailand juga punya budaya yang beragam dalam komunikasi mungkin ada yang beda aja kak”.*

“Yes, that is different like here there is Java tribe. Thailand also has various cultures in communication. It may be apperead the different brother’

That is often for the local students use their mother tongue like dayakness, banjarness, or javaness when they interact. The difference of the language being used among Thai students and Indonesian people at Ma'had Al-Jami'ah has been prime obstacle for Thai students. There are Dayaknees, Javaness, or Banjarness language that is not seldom used by local students at Ma'had Al-Jami'ah IAIN Palangka Raya. It limits them to communicate with the local people around them such as students and their lecturers.

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## 2. Non-Verbal Communication

Non-verbal communication involved all stimulants besides verbal stimulant. In a communication setting which produced by people and the people that use environment. It has potential value for sender and receiver; so that the definition involved intended behavior and also unintended behavior as a part of communication event overall (Mulyana, 2010:198).

The wrongness which happened in understanding messages did not only occur in verbal messages but also happen in non-verbal communication. The characteristics give more information about target. Facial face, movement, physical, and all which showed to non-verbal communication.

### 1.1 Perception

Perception is a process which cause an individu becomes aware about his/her surrounding and then interpret it in order to make meaning. In this case, Thai students as International students have their own culture. In their new surroundings, they have to face other culture which not same with them. The

differences brought communication problem between Thai students and local students which then caused misperception on what to do by both of them (Juariyah, 2012, p. 253).

It was just like what was in interview:

Participant : Bariah  
 Date : September 21<sup>st</sup>, 2017  
 Time : 15.48  
 Place : Male Dormitory of IAIN Palangka Raya

*“Ketika saya pertama-tama di Asrama, saya bertemu kakak senior yang wajahnya seperti acuh. Sama sekali tidak ada senyum di wajahnya. Sama sekali tidak ada senyum di wajahnya. Saat itu, saya berfikir bahwa kakak senior itu tadi pasti marah, nggak baik seperti itu jadi saya nggak nyaman dan kaya takut itu. Tapi ketika saya sudah tahu kakak seniornya ternyata nggak seperti saya pikir hemm”.*

‘When I was in the first at Ma’had. I met one senior that her face looked like not care. Totally no smile on her face. Then, I thought that she was really angry and not kind. That made me felt not comfortable and affraid of it. But when I have known her, she is not liked what I thought before hemm’.

There happened misunderstanding among B as Thai student with her senior at Ma’had. The wrong perception occured because the facial expression fro the her senior at Ma’had that was also student of IAIN Palangka Raya. Actually, the thing would not happen if they know and understand the characters and behavours one to another.

Tawfik also added in interview on September, 21 2017 in Ma’had that:

Participant : Tawfik  
 Date : September 21<sup>st</sup>, 2017

Time : 15.28

Place : Male Dormitory of IAIN Palangka Raya

*“Sesuai dengan kondisi anggapan orang indonesia itu kami dari negara luar pasti bisa bahasa inggris padahal kami kurang bisa juga jadi itu cuma untuk daily talking daily speaking itu kan insya Allah saya kuasailah jadi komunikasi kami menyesuaikan saja dengan mereka”.*

‘It liked what Indonesian members thought that we are from abroad surely could speak English. But actually, we were not like what they assumed before. We could just know a little and only for daily talking insya Allah I could. So the communication adapted following their situation’.

What Indonesian students thought before was not like what was real in the field. Tawfik assumed that was because Indonesian people perceived that if there were people or students from abroad meant they could speak English even it was not. And it happen when he was in Ma’had. Local member tried to have communication with them by English or Arabic.

## 1.2 Dress Communication

That is something that should be faced by them as one statement said that “in cross-cultural situations where we have to work in a differen cultural environment or inter-cultural situations where a number of cultures work together, these cultural differences can lead to all manner of misunderstanding” (Culturewise, p.10).

According to informans, they got strange when they first came to Indonesia and Lived in Ma’had Al-Jami’ah. They wondered with the way moslem Indonesian especially women use veil and dress.

As Bariah said in interview that:

Participant : Bariah  
 Date : September 21<sup>st</sup>, 2017  
 Time : 15.48  
 Place : Male Dormitory of IAIN Palangka Raya

*“Kalau ini kalau berpakaian pakaian beda cara nya dengan kami Thailand”*  
 ‘if the way we use the dress. The way how use the dress is different with us Thailand’.

Thai students told that they still used how the way they wear the dress even in different places.

As Askanda said that:

Participant : Askanda  
 Date : September 21<sup>st</sup>, 2017  
 Time : 15.20  
 Place : Male Dormitory of IAIN Palangka Raya

As Askanda said that:

*“kalau pakaian kak. Yang biasanya kami perempuan pakai sarung orang sini kada pakai sarung jarang kak”.*  
 ‘such as the dress, we as the moslem women usually wear sarung but this place is seldom to do that’.

Thai students told that they still used how the way they wear the dress even in different places. Especially the women, they usually wear closed clothes. They are strong in keeping their culture and also their religion lesson.

Participant : Kholiah  
 Date : September 21<sup>st</sup>, 2017

Time : 15.55

Place : Male Dormitory of IAIN Palangka Raya

Similar with Askanda, Kholiah said that:

*“kalau budaya kita yang berbeda pakaian iya pakaian. Kami tu bia pakai jubah baju kurung kaya gitu kalau di asrama itu sehari-hari nya kebiasaan pakai sarung gitu kalau orang indonesia jarang kan kak pakai sarung”*

‘If the culture, we are different in the way we wear dress. We usually wear closed clothes like that. If we are in dormitory all day, we like to wear sarung even Indonesian members are seldom to wear it right’.

Thai students told that they still apply how the way they wear the dress even in different country. Especially the women, they usually wear closed clothes. They are strong in keeping their culture and also their religion lesson.

Non-verbal communication involved all stimulants besides verbal stimulant. In a communication setting which produced by people and the people that use environment. It has potential value for sender and receiver; so that the definition involved intended behavior and also unintended behavior as a part of communication event overall (Mulyana, 2010:198).

The wrongness which happened in understanding messages did not only occure in verbal messages but also happenen in non-verbal communication. The characteristics give more information about target. Facial face, movement, physical, and all which showed to non-verbal communication.

### 1.3 Value and Attitude Communication

The researcher observed that the lack of knowledge and information about Indonesia especially Mid-Kalimantan and its culture which were felt by Thai



students made them worried and being shy to face their new environment at Ma'had Al-Jami'ah IAIN Palangka Raya. For the first, they felt clumsy to start interaction with their new friends from Indonesia that also lived at Ma'had Al-Jami'ah IAIN Palangka Raya. The lack of knowledge and information about Indonesia especially Mid-Kalimantan and its culture became the casual factor why they got obstacle to interact with their new environment. They had not had exact description of situation and character of Mid-Kalimantan.

That was like In interview :

Participant : Niha  
 Date : September 21<sup>st</sup>, 2017  
 Time : 16.08  
 Place : Male Dormitory of IAIN Palangka Raya

According to Niha said that:

*“Budaya tu kaya salam tu kalau di sini cewek sama cowok tu biasa ja kalau salam tempat kami tu nggak boleh salam”.*

‘The culture is like salam. If here, woman or man looks like normal to do. In my place, that is forbidden to do’.

For Thai students shake hand is something forbidden in their country. But they are surprised when they saw here something forbidden for them was done here. Even in their country, that is not allowed.

The cross cultural problems arise when we have no idea to cope with the different cultural environment. The problems transform to be some barriers for the new comers especially in the way they interact and communicate verbal or

non-verbal. Those problem may possibly influence their psychological aspect and social aspect.

That was like what Muniroh said that:

Participant : Muniroh  
 Date : September 21<sup>st</sup>, 2017  
 Time : 16.18  
 Place : Male Dormitory of IAIN Palangka Raya

*“kalau kami di sana itu sama laki beda itu kada bisa tapi di sini bisa dan biasa kalau di sini. Gaul gaul kalau gaul sama lakian kaya tu berteman tapi telalu dekat banget nggak boleh”.*

‘There, we are not allowed to get closer with men but here it can happen and used to be here. Making friends with men is okey but not allowed gettin closer. That is forbidden’.

Besides running on the process adaption, Thai students absoulutely do not only learn the house language or Indonesian language but also know t communicate with local students and to master some things that have relation with the situation around at Ma’had Al-Jami’ah IAIN Palangka Raya such as norm, local habit, lifestyle, etc.

In interview, that was stated that :

Participant : Bariah  
 Date : September 21<sup>st</sup>, 2017  
 Time : 15.48  
 Place : Male Dormitory of IAIN Palangka Raya

Similar with Muniroh, Bariah also told that:

*“Menurut saya ya kak ya eee awal nya itu kan di pandangan saya kak kaya gimana sih mau bilang nya begini kak pertama yang saya pandang pertama kali itu budaya nya seperti nya pergaulan kak kan menurut saya beda dengan di sana kan pergaulan di sini agak bebas cowok cewek misalnya duduk bergabung dekatan dengan yang bukan muhrim itu pandangan yang paling pertama”.*

‘I think ya brother ya ee, first in my opinion, the first thing that I see is the culture. My first view is in the culture. Like how the way to have friends sitting closer between women and men. That is my first view’.

For Thai students, being closer and sitting closer between women and men are not allowed in their place. The norm and the value are so strong kept by them. And Thai students are surprised when they saw that happened in their new place. What being forbidden in their place was done here.

In socio-psychology, Zhou (2008, p.64) noted that “lacking social skills may cause cross-cultural problems”. So that to over those problems, the new comers need to comprehend the cross cultural understanding ways. That is able to save them from the cross cultural problems.

In interview, that was stated that :

Participant : Tawfik  
 Date : September 21<sup>st</sup>, 2017  
 Time : 15.28  
 Place : Male Dormitory of IAIN Palangka Raya

As Tawfik said that:

*“Pas awal-awal komunikasi dengan orang banjar saya lihat suka bercanda dan pas awal-awal dulu kadang bisa tersinggung dengan candaan mereka.*

*Tapi setelah lama dengan mereka saya jadi paham bahwa itu kebiasaan mereka saja bukan disengaja”.*

‘In the first, I communicate with Banjar people. I saw them like to make a jok. In the first, sometimes, I do not like with the jok because make my heart not good. But long I make friends with finally I could understand that they do not mean to do that because it is their habit’.

Thai students are students who come from one country that has different background culture with Indonesian people. It becomes challenging for international student to continue studying in overseas. Studying in other countries a great opportunity enjoyable because it is possible to learn various cultures. However, coming into new land also can bring some problems such as frustrated, emotional stress, the communication’s problem and failure in achieving this matter.

That is something that should be faced by them as one statement said that “in cross-cultural situations where we have to work in a different cultural environment or inter-cultural situations where a number of cultures work together, these cultural differences can lead to all manner of misunderstanding” (Culturewise, p.10).

International students are students who come from other country for studying in overseas. Study in other countries a great opportunity enjoyable because it is possible to learn various cultures. However, coming into new land also can bring some problems such as frustrated, emotional stress, the communication’s problem and failure in achieving this matter.

### **C. Discussion**

State Islamic Institute of Palangka Raya has eight (8) foreign students from Thailand that have been continuing their study there. The foreign students are as the result from Memorandum of Understanding (MoU) between IAIN Palangka Raya and The High Islamic Council of Patani, Thailand. Of course, between Indonesia and Thailand have its own culture which differ one to another. The difference of culture and background of life caused barriers for Thai students. Based on observation and interview that have been done by researcher. It had been known that the most of obstacles faced by Thai students as follows:

#### **1. Verbal Communication**

##### **1.1 Language Communication**

Looking at the data finding, it could be seen that language communication became the first barrier for Thai students living in Ma'had Al-Jami'ah IAIN Palangka Raya. It was known from what the participans of this study showed in the field.

That was like what was shared in interview :

Participant	: Jang
Date	: September 21 <sup>st</sup> , 2017
Time	: 15.10
Place	: Male Dormitory of IAIN Palangka Raya

That was like what Jang shared :

*“Awal datang ke sini kesulitan bagi saya yang terbesar ialah tentang komunikasi seperti ketika saya butuh bantuan dari teman-teman atau musyrifah yang di Ma’had”.*

‘At the first here, the biggest difficult for me is about communication like when I need a help from friends or tutors in Ma’had’.

Language is the prime obstacle for Jang to communicate with other member in Ma’had Al-Jami’ah IAIN Palangka Raya. That means without language the communication will be difficult to do by her. It was because the communication happened with people from different culture. The communication’s problem limited her social relation with other local members at Ma’had Al-Jami’ah IAIN Palangka Raya like when she wanted to ask a help from local members. She got hard to express what she wanted. That was why communication is important for to improve.

As we have known that communication is the activity which has strong relation with human as individual or groups. The one of the way to communicate is to use language. Language is ability that human have to communicate with others using sign such as word and movement. So that the more we know the language the better we communicate but the less we know the language the less we communicate (Widjaja, 2000, p.13).

Language is the way for human to communicate with others. That means without language the communication will be difficult to do by them. The communication must be happened with people with the same culture and also

with people from different culture. The communication's problem faced by who builds communication with people from different background such as language, social relationship, perception and norm is going to have some barriers in their communication process.

Participant : Askanda

Date : September 21<sup>st</sup>, 2017

Time : 15.20

Place : Male Dormitory of IAIN Palangka Raya

That was like what Askanda said :

*“Awal-awal datang di Ma’had ini saya mempunyai beberapa kesulitan terutama yaitu tentang bahasa, dengan karena sebelum ini saya belum pernah belajar dalam mana-mana kampus di Indonesia, contohnya seperti ketika dalam memahami apa yang diajari atau diperintah oleh dosen di kampus. Mereka menggunakan bahasa Indonesia, maka menjadi kesulitan bagi saya”.*

‘For the first time, I came to Ma’had. I got difficulty especially about language. It was because I had not learnt Indonesian language anywhere in Indonesia. For example, when I tried to understand what was being taught or instructed by lecturers in campus. They used Indonesia language so that it became hard for me’.

It could be known that in the first coming to Indonesia. The lack of local language made AS hard to communicate with local students. It was felt difficult for AS to understand what to be said by local members. For example, when she asked a help from local students when she wanted to. The lack of local language became the biggest of communication problem living at Ma’had Al-Jami’ah of IAIN Palangka Raya for Thai students.

In interview, it was added that :

Participant : Muniroh  
 Date : September 21<sup>st</sup>, 2017  
 Time : 16.18  
 Place : Male Dormitory of IAIN Palangka Raya

That was like what Muniroh said that:

*“Ooh memang awal pertama itu ya memang susah untuk berbahasa tdk pernah berbahasa indonesia tapi kami kan di sana kan bahasa yang kami pakai kan bahasa melayu jadi kami menyesuaikan lah begitu”.*

‘Ooh ya, in the first coming, it was really difficult to have communication because we had not used Indonesian language before. There, we used to speak Malay language so we tried to adapt’.

Muniroh assumed that he had not learnt Indonesian language so that it made her difficult when she had to face Indonesian language in her new environment. But M felt that he was so helped by Malay language because more less the same with Indonesian language.

Where different languages or communication rules apply, simple tasks are suddenly able to become very difficult which is because language is the main medium to build communication. It caused hard for Thai students to interact and to socialize with host people at Ma’had Al-Jami’ah (Culturewise, 2015, p. 15)

The researcher saw that the lack of knowledge about house language such as Indonesian language becomes first challenge for Thai students living at Ma’had Al-Jami’ah IAIN Palangka Raya. It made them difficult to socialize with the local students and local lecturers. The other challenge came from the one of



ma'had's rule which obligated all members including Thai students to speak in Arabic or English. The inability produced the difficulties for them to understand local students' conversations at Ma'had Al-Jami'ah IAIN Palangka Raya.

Where different languages or communication rules apply, simple tasks are suddenly able to become very difficult which is because language is the main medium to build communication. It caused hard for Thai students to interact and to socialize with host people at Ma'had Al-Jami'ah (Culturewise, 2015, p. 15).

One case that was also challenging for Thai student when they communicate with local member. They had to face local members that used their daily language.

Participant : Askanda

Date : September 21<sup>st</sup>, 2017

Time : 15.20

Place : Male Dormitory of IAIN Palangka Raya

It just liked what Askanda said :

*“Pertama kali ada kata kata yang kami sulit bedakan kaya contohnya ‘barang’ dengan ‘bareng’ saya kira sama ternyata beda. ‘Barang’ itu kan benda ya kak ya dan ‘bareng’ itu kan maksud nya sama-sama kaya ayu baimbai. Sekarang baru saya paham”.*

‘In the first, there were words that we were difficult like ‘*barang*’ and ‘*bareng*’ that I thought same but not. ‘*Barang*’ means a thing right and ‘*bareng*’ means together. Now, I have known it’.

The problem came when Askanda wanted to have communication with local members and local member used their daily language when they spoke. So, it

forced her to understand what being said which the word or the sentences was surely different in using and meaning. In the first time, she got confused to comprehend between ‘*barang*’ and ‘*bareng*’ meaning because the sound was almost the same. That was only the one example which given by them to describe what was the problem faced by Thai students in Ma’had Al-Jami’ah IAIN Palangka Raya.

Following Domvile (2007:37) viewed that “international students also have struggle with local host language and culture”. Unfamiliarity with the new educational system often creates difficulties for international students. This new educational environment puts more pressure on international students as they are required to work hard coping with the new demands as international students.

Participant : Tawfik  
 Date : September 21<sup>st</sup>, 2017  
 Time : 15.28  
 Place : Male Dormitory of IAIN Palangka Raya

In line with Askanda, Tawfik told that :

*“Pas awal datang kan jujur saya sendiri juga nggak terlalu paham bahasa indonesia mungkin sebagian kata paham tapi sebagian kan tidak seperti kata sepatu sandal dan beberapa kata lagi yang sekiranya pas saya datang pasti saya nggak paham nggak ngerti”.*

‘When I was in the first coming, I myself did not understand Indonesian language. There were some words that I could understand but some words were not also. The words liked ‘*sepatu*’ and ‘*sandal*’ . And, there were still some words that I was in the first coming I would not understand’.

The lack of knowledge about house language such as Indonesian language becomes first challenge for T.M living at Ma'had Al-Jami'ah IAIN Palangka Raya. It made him difficult to socialize with the local members. The other challenge came from when he had not understand meaning of words such *sepatu* and *sendal*. The inability produced the difficulties for them to undersand local students' conversations at Ma'had Al-Jami'ah IAIN Palangka Raya.

According to Purwasito (2015, p. 251-252 stated that at least there are two kinds of obstacles in intra-cultural communication. The one of the obstacle is language. In this case, the language transforms to be the prime barrier in intra-cultural communication. That is because language is the main medium to build communication.

This thing did not stop on the case only because the challenge is more complex when Thai students should face the rule of Ma'had which obligated all students including Thai students that living in Ma'had Al-Jami'ah to speak English or Arabic there. That was really challenging them because willing or not they had to learn English or Arabic but in the other side they have to learn Indonesian language to help them adapt in new enviroentment.

Participant : Askanda  
 Date : September 21<sup>st</sup>, 2017  
 Time : 15.20  
 Place : Male Dormitory of IAIN Palangka Raya

It just like what Askanda said in interview on September, 21 2017 in Ma'had that :

*“Iya beda kan sini suku Jawa di Thailand juga punya budaya yang beragam dalam komunikasi mungkin ada yang beda aja kak”.*

‘At the beginning, English for me is a little difficult also. That was because I my self had not known or understood in English so that here when I did not understand, it was hard for me to make questions to the lecturers’.

That is often for the local students use their mother tongue like dayakness, banjarness, or javaness when they interact. The difference of the language being used among Thai students and Indonesian people at Ma'had Al-Jami'ah has been prime obstacle for Thai students. There are Dayaknees, Javaness, or Banjarness language that is not seldom used by local students at Ma'had Al-Jami'ah IAIN Palangka Raya. It limits them to communicate with the local people around them such as students and their lecturers.

Following Domvile (2007:37) viewed that “international students also have struggle with local host language and culture”. Unfamiliarity with the new educational system often creates difficulties for international students. This new educational environment puts more pressure on international students as they are required to work hard coping with the new demands as international students.

According to Arthur (2004:14) said that “international students need to develop cultural flexibility because it is the best way to adapt to culture shock”. Based on the explanation above, international students are students who come from other country for studying in overseas. Study in other countries a great opportunity enjoyable because it is possible to learn various cultures. However,

coming into new land also can bring some problems such as frustrated, emotional stress, the communication's problem and failure in achieving this matter.

That is often for the local students use their mother tongue like dayakness, banjarness, or javaness when they interact. The difference of the language being used among Thai students and Indonesian people at Ma'had Al-Jami'ah has been prime obstacle for Thai students. There are Dayaknees, Javaness, or Banjarness language that is not seldom used by local students at Ma'had Al-Jami'ah IAIN Palangka Raya. It limits them to communicate with the local people around them such as students and their lecturers.

## 2. Non-Verbal Communication

Non-verbal communication involved all stimulants besides verbal stimulant. In a communication setting which produced by people and the people that use environment. It has potential value for sender and receiver; so that the definition involved intended behavior and also unintended behavior as a part of communication event overall (Mulyana, 2010:198).

The wrongness which happened in understanding messages did not only occure in verbal messages but also happenen in non-verbal communication. The characteristics give more information about target. Facial face, movement, physical, and all which showed to non-verbal communication.

### 1.1 Perception

Perception is a process which cause an individu becomes aware about his/her surrounding and then interpret it in order to make meaning. In this case, Thai

students as International students have their own culture. In their new surroundings, they have to face other culture which not same with them. The differences brought communication problem between Thai students and local students which then caused misperception on what to do by both of them (Juariyah, 2012, p. 253).

Participant : Bariah

Date : September 21<sup>st</sup>, 2017

Time : 15.48

Place : Male Dormitory of IAIN Palangka Raya

It was just like what Bariah felt in the first coming to Ma'had Al-Jami'ah in interview on September, 21 2017 in Ma'had that:

*"Ketika saya pertama-tama di Asrama, saya bertemu kakak senior yang wajahnya seperti acuh. Sama sekali tidak ada senyum di wajahnya. Sama sekali tidak ada senyum di wajahnya. Saat itu, saya berfikir bahwa kakak senior itu tadi pasti marah, nggak baik seperti itu jadi saya nggak nyaman dan kaya takut itu. Tapi ketika saya sudah tahu kakak seniornya ternyata nggak seperti saya pikir hemm".*

'When I was in the first at Ma'had. I met one senior that her face looked like not care. Totally no smile on her face. Then, I thought that she was really angry and not kind. That made me felt not comfortable and affraid of it. But when I have known her, she is not liked what I thought before hemm'.

There happened misunderstanding among Bariah as Thai student with her senior at Ma'had. The wrong perception occurred because the facial expression from the her senior at Ma'had that was also student of IAIN Palangka Raya. Actually, the thing would not happen if they know and understand the characters and behaviours one to another.

That is something that should be faced by them as one statement said that “in cross-cultural situations where we have to work in a different cultural environment or inter-cultural situations where a number of cultures work together, these cultural differences can lead to all manner of misunderstanding” (Culturewise, p.10).

International students are students who come from other country for studying in overseas. Study in other countries a great opportunity enjoyable because it is possible to learn various cultures. However, coming into new land also can bring some problems such as frustrated, emotional stress, the communication's problem and failure in achieving this matter.

Participant : Tawfik

Date : September 21<sup>st</sup>, 2017

Time : 15.28

Place : Male Dormitory of IAIN Palangka Raya

Tawfik also added in interview on September, 21 2017 in Ma'had that that:

*“Sesuai dengan kondisi anggapan orang indonesia itu kami dari negara luar pasti bisa bahasa inggris padahal kami kurang bisa juga jadi itu cuma untuk daily talking daily speaking itu kan in sya Allah saya kuasailah jadi komunikasi kami menyesuaikan saja dengan mereka”.*

‘It liked what Indonesian members thought that we are from abroad surely could speak English. But actually, we were not like what they assumed before. We could just know a little and only for daily talking insya Allah I could. So the communication adapted following their situation’.

What Indonesian students thought before was not like what was real in the field. T.M assumed that was because Indonesian people perceived that if there

were people or students from abroad meant they could speak English even it was not. And it happen when he was in Ma'had. Local member tried to have communication with them by English or Arabic.

In another definition Yagi (1995, p.6) "it the superficial level, it is food, clothes, music, housing. At the deeper level beliefs, values, perception and attitudes". Every human where they live they have a unique culture, the world is not only living by one group but humans separate to fill the world. From a group, society will create kinds of culture, where the one culture will different with other culture. That culture includes like explanation above, it just differences interprets between their own culture and others culture.

## 1.2 Dress Communication

That is something that should be faced by them as one statement said that "in cross-cultural situations where we have to work in a differen cultural environment or inter-cultural situations where a number of cultures work together, these cultural differences can lead to all manner of misunderstanding" (Culturewise, p.10).

International students are students who come from other country for studying in overseas. Study in other countries a great opportunity enjoyable because it is possible to learn various cultures. However, coming into new land also can bring some problems such as frustrated, emotional stress, the communication's problem and failure in achieving this matter.



According to informants, they got strange when they first came to Indonesia and Lived in Ma'had Al-Jami'ah. They wondered with the way moslem Indonesian especially women use veil and dress.

Participant : Bariah  
 Date : September 21<sup>st</sup>, 2017  
 Time : 15.48  
 Place : Male Dormitory of IAIN Palangka Raya

As Bariah said in interview on September, 21 2017 in Ma'had that that:

*'Kalau ini kalau berpakaian pakaian beda cara nya dengan kami Thailand'*  
 "if the way we use the dress. The way how use the dress is different with us Thailand."

Participant : Askanda  
 Date : September 21<sup>st</sup>, 2017  
 Time : 15.20  
 Place : Male Dormitory of IAIN Palangka Raya

As Askanda said in interview on September, 21 2017 in Ma'had that that:

*"kalau pakaian kak. Yang biasanya kami perempuan pakai sarung orang sini kada pakai sarung jarang kak"*.

'such as the dress, we as the moslem women usually wear sarung but this place is seldom to do that'.

Thai students told that they still used how the way they wear the dress even in different places. Especially the women, they usually wear closed clothes. They are strong in keeping their culture and also their religion lesson.

Participant : Kholiah  
 Date : September 21<sup>st</sup>, 2017  
 Time : 15.55  
 Place : Male Dormitory of IAIN Palangka Raya

Similar with Askanda, Kholiah said in interview on September, 21 2017 in Ma'had that:

*"kalau budaya kita yang berbeda pakaian iya pakaian. Kami tu bia pakai jubah baju kurung kaya gitu kalau di asrama itu sehari-hari nya kebiasaan pakai sarung gitu kalau orang indonesia jarang kan kak pakai sarung"*

'If the culture, we are different in the way we wear dress. We usually wear closed clothes like that. If we are in dormitory all day, we like to wear sarung even Indonesian members are seldom to use it right'.

Thai students told that they still apply how the way they wear the dress even in different country. Especially the women, they usually wear closed clothes. They are strong in keeping their culture and also their religion lesson.

Non-verbal communication involved all stimulants besides verbal stimulant. In a communication setting which produced by people and the people that use environment. It has potential value for sender and receiver; so that the definition involved intended behavior and also unintended behavior as a part of communication event overall (Mulyana, 2010:198).

The wrongness which happened in understanding messages did not only occure in verbal messages but also happenen in non-verbal communication. The characteristics give more information about target. Facial face, movement, physical, and all which showed to non-verbal communication.

### 1.3 Value and Attitude Communication

The researcher observed that the lack of knowledge and information about Indonesia especially Mid-Kalimantan and its culture which were felt by Thai students made them worried and being shy to face their new environment at Ma'had Al-Jami'ah IAIN Palangka Raya. For the first, they felt clumsy to start interaction with their new friends from Indonesia that also lived at Ma'had Al-Jami'ah IAIN Palangka Raya. The lack of knowledge and information about Indonesia especially Mid-Kalimantan and its culture became the casual factor why they got obstacle to interact with their new environment. They had not had exact description of situation and character of Mid-Kalimantan.

Participant : Niha  
 Date : September 21<sup>st</sup>, 2017  
 Time : 16.08  
 Place : Male Dormitory of IAIN Palangka Raya

According to Niha said in interview on September, 21 2017 in Ma'had that that:

*“Budaya tu kaya salam tu kalau di sini cewek sama cowok tu biasa ja kalau salam tempat kami tu nggak boleh salam”.*

‘The culture is like salam. If here, woman or man looks like normal to do. In my place, that is forbidden to do’.

For Thai students shake hand is something forbidden in their country. But they are surprised when they saw here something forbidden for them was done here. Even in their country, that is not allowed.

The cross cultural problems arise when we have no idea to cope with the different cultural environment. The problems transform to be some barriers for the new comers especially in the way they interact and communicate verbal or non-verbal. Those problem may possibly influence their psychological aspect and social aspect.

That was like what was in interview that:

Participant : Muniroh  
 Date : September 21<sup>st</sup>, 2017  
 Time : 16.18  
 Place : Male Dormitory of IAIN Palangka Raya

Following to Muniroh in interview on September, 21 2017 in Ma'had that argued that:

*“kalau kami di sana itu sama laki beda itu kada bisa tapi di sini bisa dan biasa kalau di sini. Gaul gaul kalau gaul sama lakian kaya tu berteman tapi telalu dekat banget nggak boleh”.*

‘There, we are not allowed to get closer with men but here it can happen and used to be here. Making friends with men is okey but not allowed gettin closer. That is forbidden’.

Besides running on the process adaption, Thai students absoulutely do not only learn the house language or Indonesian language but also know to communicate with local students and to master some things that have relation with the situation around at Ma'had Al-Jami'ah IAIN Palangka Raya such as norm, local habit, lifestyle, etc.

Similar with Muniroh, Bariah also told in interview on September, 21 2017 in Ma'had that that:

Participant : Bariah  
 Date : September 21<sup>st</sup>, 2017  
 Time : 15.48  
 Place : Male Dormitory of IAIN Palangka Raya

*“Menurut saya ya kak ya eee awal nya itu kan di pandangan saya kak kaya gimana sih mau bilang nya begini kak pertama yang saya pandang pertama kali itu budaya nya seperti nya pergaulan kak kan menurut saya beda dengan di sana kan pergaulan di sini agak bebas cowok cewek misalnya duduk bergabung dekatan dengan yang bukan muhrim itu pandangan yang paling pertama”.*

‘I think ya brother ya ee, first in my opinion, the first thing that I see is the culture. My first view is in the culture. Like how the way to have friends sitting closer between women and men. That is my first view’.

For Thai students, being closer and sitting closer between women and men are not allowed in their place. The norm and the value are so strong kept by them. And Thai students are surprised when they saw that happened in their new place. What being forbidden in their place was done here.

In socio-psychology, Zhou (2008, p.64) noted that “lacking social skills may cause cross-cultural problems”. So that to over those problems, the new comers need to comprehend the cross cultural understanding ways. That is able to save them from the cross cultural problems.

Participant : Tawfik  
 Date : September 21<sup>st</sup>, 2017  
 Time : 15.28

Place : Male Dormitory of IAIN Palangka Raya

As Tawfik said in interview on September, 21 2017 in Ma'had that :

*“Pas awal-awal komunikasi dengan orang banjar saya lihat suka bercanda dan pas awal-awal dulu kadang bisa tersinggung dengan candaan mereka. Tapi setelah lama dengan mereka saya jadi paham bahwa itu kebiasaan mereka saja bukan disengaja”.*

‘In the first, I communicate with Banjar people. I saw them like to make a jok. In the first, sometimes, I do not like with the jok because make my heart not good. But long I make friends with finally I could understand that they do not mean to do that because it is their habit’.

Thai students are students who come from one country that has different background culture with Indonesian people. It becomes challenging for international student to continue studying in overseas. Studying in other countries a great opportunity enjoyable because it is possible to learn various cultures. However, coming into new land also can bring some problems such as frustrated, emotional stress, the communication's problem and failure in achieving this matter.

Omodona (2012, p.4) had noted that “culture as an integral part of every society and every society which has different culture, where people behave differently; speak different languages, beliefs, tradition and also perception”. In a multicultural context, it happens when people do not realize with what is hoped from them and what they should hope from a new milieu.

This unawareness causes a lot of psychological problems and emotional discomfort which become negative effect of culture shock. For instance, the

indication of psychological problems and emotional discomfort due to cross cultural problems are showed by homesickness of international students.

That is something that should be faced by them as one statement said that “in cross-cultural situations where we have to work in a differen cultural environment or inter-cultural situations where a number of cultures work together, these cultural differences can lead to all manner of misunderstanding” (Culturewise, p.10).

International students are students who come from other country for studying in overseas. Study in other countries a great opportunity enjoyable because it is possible to learn various cultures. However, coming into new land also can bring some problems such as frustrated, emotional stress, the communication’s problem and failure in achieving this matter.

## CHAPTER V

### CONCLUSION AND SUGGESTION

After finding out and analyzing the data from the data presentation, research finding, and discussion. this chapter presents the conclusion as the last part of this study. The conclusion is written according to the data presentation, research finding, and discussion before.

#### A. Conclusion

Here are the communication problems faced by Thai students living at Ma'had Al-Jami'ah of IAIN Palangka Raya.

The lack of knowledge about house language such as Indonesian language becomes first challenge for Thai students living at Ma'had Al-Jami'ah IAIN Palangka Raya. It made them difficult to socialize with the local members. The other challenge came from when they have not understand meaning of words such *sepatu* and *sendal*. The communication problems faced by Thai students living at Ma'had Al-Jami'ah IAIN Palangka Raya were language communication, perception, dress code, norma and value. The inability produced the difficulties for them to undersand local students' conversations at Ma'had Al-Jami'ah IAIN Palangka Raya. The challenging was added again with condition if the local students speak using their mother tongue such as Banjarness, Dayakness, and Javaness. This barrier is required them to learn it together.

To face the barriers Thai students do some approaches. The first is being opened and tolerant to their new culture and local people. This really helps



their communication process runs well. They are not reluctant to communicate with local members at Ma'had Al-Jami'ah IAIN Palangka Raya. They tend to be more open and willing to learn and to accept new culture that they had never come across.

The second, they attended Bahasa Indonesia class. In informal way, they choose to communicate directly with local member at Ma'had Al-Jami'ah of IAIN Palangka Raya because it helps them to enrich their Indonesian vocabulary or chatting to train themselves to communicate with local member students. They were not seldom to use gesture to communicate for some things which had not be understoodby them such as using hand.

### **B. Suggestion**

This study is far from perfect because there are still some aspect of cross cultural understanding that have not been covered by this study such as social structure, religion, language, and values and attitude but strongly the researcher hopes that this study is able to be usefull for the readers so that the next researchers may conduct the study to be more complex.

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